

Buyan

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Buyan, as it is known among the Nordlings due to the legends generated by tales brought to their lands by Zerrikanian merchants, and considered mythical by the Nordlings until [Fabio Sachs'](#) expedition to the [Far East](#) in the early 1280s. Also known among its inhabitants as **Namlañewésacha** (Buyanese: *The Land Near the Sky*), owing to its high mountains, and as **Bujan**, **Buian**, **Brouka**, **Lomon**, and many other names depending on which area of [Bia Thin](#) one asks, and best known as **布延 (Bùyán)** throughout the rest of the eastern coast, is a mountainous kingdom located in the Far East of the [Old Continent](#), roughly halfway between Zerrikania and the aforementioned region of Bia Thin. Who is a key part in the so-called [Route of Colors](#) (named after the trade of colorful fabrics and vibrant gemstones), a commercial route that begins in Bia Thin and also connects the eastern parts of the Nilfgaardian Empire with remote places like [Nyrvinland](#) in the [Far North](#).

Buyan



General information

- Variation(s)**
- Namlañewésacha (native name)
 - Buyan (by the Nordlings)
 - Bujan (by the Bikolians)
 - Buian (by the Biringanians)
 - Brouka (by the Diyusians)
 - Lomon (by the Gaosians)
 - Bùyán (by the various countries in the eastern coast area)
 - Siâⁿ-chhiông (by the Manku tribes)
 - Chhông-sàng (by the Teweese)

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- Cho Sang Zi Dei (by the Pagu)
- Chêng hô zi dê (by the Tian)

Status

Kingdom

Ruler

- Buyanese Crown
- Red Masks ´ regime (until 1283)

Societal information**Official Language**

- Buyanese
- Buyanese Zerrikanian Dialect (formerly)

Demonym

Buyanese

Religion

Eastern Dragon Cults

- 12.4. The Adoption of Agriculture
- 12.5. The Arrival of Humans
- 12.6. Contact with Zerrikania
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Borders

Buyan borders [Zerrikania](#) to the north, the region of [Bia Thin](#) to the east, the Dragon Sea to the west, and the Sea of Division to the south.

Climate

The typical climate of Buyan is mountainous. Despite this, it is far from uniform, as the altitude of its ranges gives rise to several subclimates depending on the

specific area.

The valleys display even greater variety in the form of microclimates, most of them unique, though they often share certain characteristics with others found elsewhere.

In this sense, the country could be described as a world in miniature, as virtually any imaginable climate can be found here to some degree, if one knows where to look.

Culture

Art

Most Buyanese art is characterized by giving priority to the word in its broadest sense. According to their religion, dragons are said to have created the world through words, and this belief is reflected across all artistic disciplines. In visual art, drawing techniques are derived from the act of writing words, including even complex elements such as volume and shadow. In music, priority is given to the voice over other instruments, and even when instruments are used, they are crafted in such a way that, when played, they seem to “*speak*.” Theatre, likewise, resembles less a conventional stage play and more a poetic recital blended with opera—a kind of intoned performance rather than classical theatre per se.

Because of this worldview—and though partially influenced by nearby, though not bordering, Melukka, philosophy is considered an art among the Buyanese rather than a science. It is understood as the use of the power of words to redirect the movement of the world toward a favorable outcome. A similar perception applies to the magic practiced by the tshadzinpas, which is regarded as the use of the word (in this case, an inner one) to alter the fabric of the world toward a good end, thus supporting the work of philosophers, who in turn support the tshadzinpas through their own reshaping of the world’s course.

Architecture



Buyanese architecture is characterized by the use of the hemisphere in its habitable structures (with variations depending on the region). This hemisphere



then narrows to connect with another hemisphere, thus forming the different floors of a building, which are finally

topped with a multi-tiered roof of circular design. In some cases, the upper hemisphere may be inverted, giving buildings of at least two stories an appearance similar to that of an hourglass with a lid.

In other types of constructions, such as bridges, walls, and similar structures, the hemisphere is not used; instead, the semicircle or the full circle is employed.

Discrimination

Discrimination in Buyan is varied. Depending on where one is, it may be encountered more or less frequently. There exists a certain wariness toward foreigners, which at times has escalated into near-xenophobia, largely due to the way the country itself came into being. Discrimination against non-humans is also present, but likewise varies depending on how the humans of a given region perceive them.

Education

Buyan is a feudal society; however, it possesses a system of public education. This education is primarily focused on training individuals for the state bureaucracy and the world of entertainment. The rest of education is either carried out at home or in schools where payment is made through contributions that benefit the institution (not necessarily money or talent, although both are often a common offering).

Education is also, due to Zerrikanian influence, highly gender-segregated. Men tend to be educated for specific roles such as entertainment, agriculture, household tasks, the army, and similar occupations, while women are educated for other roles, including civil service, entertainment, family care (distinct from household labor), diplomacy, and related fields. However, it must be said, that each gender can access any occupation but they are usually not encouraged to do so.

Family

The Buyanese family unit is quite extensive compared to that of people from the western coast and many countries of Bia Thin. It is composed of grandparents, parents, children, uncles, aunts, and cousins, extending as far as third or even

fourth cousins. In cities, it is usually reduced to first cousins, while in villages and rural settlements it commonly extends to third or fourth cousins.

Magic

Magic in Buyan is the domain of the tshadzinpas (Buyanese: *controllers*), a middle ground between what in other regions would be considered monks/priests, druids, and mages. They fulfill several roles at once: serving as spiritual advisors to people of all social classes, guiding the worship of dragons, protecting the natural world according to the dictates of these powerful beings, and acting as counselors in non-spiritual matters—though in this latter role, exclusively for the nobility.

What is most remarkable, however, is their method of spellcasting, which is unique. Tshadzinpas do not need to enter a trance (believing it to be the power of prayer) like priests, nor channel emotion like witches or warlocks, nor rely on concentration like druids and mages to draw magic. They do not even require gestures or spoken words to cast spells. Instead, they need only to visualize the spell in order to both draw and wield magic.

It should be noted, however, that achieving what Northern and Nilfgaardian mages could only dream of requires one of the few Eastern clichés that truly applies: many years—if not decades—of rigorous training. This training focuses especially on bodily control, given the immense difficulty of drawing magic through visualization alone, visualizing spells precisely, and retaining the magic extracted from a Ley Line within the body long enough to use it.

What does fall outside the usual clichés is the idea of tshadzinpas fighting through martial arts or living in isolated monasteries. The former is unnecessary, given their ability to cast spells through visualization alone, while the latter is untrue because most of their monasteries are in fact monastery-academies located within the cities of Buyan. These institutions are built atop what would be called places of power in the North, but they remain firmly urban. This is due both to logistical needs—such as food and supplies—and, most importantly, to proximity to political power.

Mentality

Buyanese people possess a mindset that could be described as paradoxical. They are, for the most part, individualistic, yet quickly become communal when

the situation requires it. They are tolerant of many things, but at the same time not so much—especially when it comes to accepting foreigners or new ideas brought by them.

In addition to this, they have a strong sense of responsibility and a mentality always focused on the long term. This leads them to be impulsive, but in a directed way, channeling instinct toward future benefit in the more distant sense—although this, ironically, often causes them to overlook the long-term consequences that following that very instinct may bring.

Piracy

Until the arrival of Zerrikanian technology, piracy was a common practice in Buyan, serving as a means to compensate for the lack of certain resources due to its subsistence-based economy.

For obvious reasons, piracy took place mainly in navigable rivers, as well the Dragon Sea and the Sea of Division.

In fact, it was so central to Buyanese history that even after the introduction of said technology—and the resulting deeper integration of Buyan into eastern trade networks—piracy, although far removed from its golden age and often actively persecuted, continued to exist.

Throughout Buyan's history, pirate confederations were even formed.

Piracy also left its mark through figures who became famous—or infamous, depending on perspective—such as the pirate [Kai Yih](#), theorized by the Temerian explorer Fabio Sachs during his expedition to the Far East in the 1280s to have been a quadroon Aen Hagde. Due to the persecution she faced as part of a generation of pirates active after Buyan's golden age of piracy had already passed, she would eventually become naturalized in the neighboring (though not bordering) country of Lichavis.

Social Structure

In the past, what is now Buyan was not governed by castes. Instead, it operated under a system of rotational equality, in which those who held the greatest power were required to relinquish their position for a time in order to

place “*inferiors*” in their stead, so that they might understand the lived experience of the other and thus prevent injustice. This system was, in fact, inherited from the various Aen Hagde kingdoms.

However, this arrangement was lost with the Zerrikanization of what is now Buyan. It was replaced by a caste system, with sub-castes divided according to the individual’s gender, which— for obvious reasons— draws heavy inspiration from the system employed by the Matriarchy. The most notable difference, however, is a certain degree of flexibility within each caste.

Weapons Laws

In Buyan, the carrying of weapons is prohibited. Only those who possess a special permit issued by the government are allowed to bear arms, at least within cities. In the case of towns and villages, this depends on how lax the local ruler in question happens to be.

Women's Rights and Sexual Minorities

If Zerrikanization brought anything positive to Buyan, it was in the realm of women’s rights. In Buyan, women enjoy the same rights as men. In fact, the sex-segregation of professions is not, strictly speaking, a matter of sexism, but of tradition. As previously mentioned, anyone can technically access any position, though they are not actively encouraged to do so. This is similar to what occurs in Zerrikania, where women occupy positions of power and men form part of the Worenkenni caste.

The Worenkenni perform communal and domestic work, such as land cultivation, mining, woodworking, and fishing. Men are also tasked with raising children: girls up to the age of four and boys up to the age of ten. Worenkenni additionally serve as teachers of culturally masculine professions and may sometimes become respected sages. In Buyan, however, everything is, as already noted, far more relaxed, depending on the social position into which one is born. That said, such transitions usually require the approval of parents, legal guardians, or—if one is an adult—the ruling authority of the city in question in order to pursue a profession traditionally associated with the opposite sex. Due to various factors, such approval is normally very difficult to obtain.

Regarding sexual minorities, a similar situation applies. They are not openly condemned, but neither are they encouraged, and many individuals are

pressured to “*reconsider*” whether their attraction to people of the same sex or to both sexes is truly genuine, or merely “*confusion*.” The degree of such discouragement, however, varies greatly from city to city.

Demographics

Buyan has a high population density, as its inhabitants are concentrated primarily in the valleys that make up the country. One of the key factors behind this dates back to the moment when humans first appeared in the world: the size and shape of these valleys made it possible to build cities in such a way that protection against the monsters brought by the [First Conjunction](#) was more easily ensured.

As for its population, no exact number of inhabitants is known. This is due to the fact that the country was originally a collection of valley-based states that were later unified thanks to the technological advances introduced through trade with Zerrikania. Zerrikanian scholars estimate that Buyan’s population may range between 7 and 10 million people, making it a country with considerable demographic weight, divided into as many as 30 distinct ethnic groups, not counting Zerrikanians, [Melukkans](#), and other foreigners.

People

There is no such thing as an “*average Buyanese*,” as—much like in other parts of the East—there exists a great degree of ethnic diversity, reflected in the roughly thirty groups previously mentioned. The only traits commonly shared among Buyanese people are epicanthic folds (which become more pronounced the higher in altitude one encounters the population), hair color ranging from black to light brown (with the exception of those of elven descent), and stature, as Buyanese tend to be relatively short, averaging around 1.65 meters in height.

Beyond this, each region of Buyan constitutes a world of its own. Populations range from the darker skin tones found in southern Zerrikania, through more orange-tinted complexions among those with elven heritage, to very pale-skinned peoples. A similar diversity can be observed in eye color. In addition, there are more unique adaptations, such as increased lung capacity, cushioned hair (not braided or “*stewed*,” but naturally dense) to reduce head injuries from falls, smaller mouths better suited to processing certain foods, larger noses to intake more oxygen, and many other traits that emerged as centuries of life in a harsh

environment forced rapid evolutionary adaptation for survival.

Economy

The economy of Buyan is primarily centered on mining. Originally, it was focused solely on agriculture, livestock farming, and fishing (along the coast), but the arrival of Zerrikanian technology made it possible to properly exploit the rich mountains that make up the country.

As a result, agriculture, fishing, and animal husbandry are now mainly intended for local consumption, with very little being exported, aside from certain alcoholic beverages, oils, and medicinal preparations.

As for mining itself, given the sheer scale of its mountains, Buyan exports almost everything. Buyanese miners are also highly valued due to the many dangers associated with their work, including subterranean monsters. The main exports are gold, coal, platinum, and dimeritium, the anti-magical metal, with Buyan being the primary source of this material in the east. In fact, it is believed—though never conclusively proven—that the presence of vast dimeritium reserves was one of the reasons why the Zerrikanian Matriarchate, during its golden age, sought (and eventually obtained) a union with the country.

Etymology

The name by which Buyan is known throughout the rest of the Old Continent is believed to derive from the *Orang Bunian*, or *Bunian people*—the term used by certain eastern human cultures, such as those of the Sundalaic Islands and parts of Bia Thin, to refer to the only elves who migrated toward the eastern coast. These elves left their sole legacy on the western coast in the form of the epicanthic folds that occasionally appeared among the Aen Seidhe.

These elves were the [Aen Hagde](#), or *the People of the Stairs/Terraces*, who inhabited the region prior to the arrival of humans.

Examples of Buyanese Names

Buyanese names are simple in structure. They consist of a first name derived

from the founder of the family or from a profession, and a second name derived from an adjective reflecting the parents' wishes for how they want their offspring to be. As a result, surnames in the traditional sense do not exist. The first name is used in formal contexts, while the second is used informally. Even the Buyanese monarchy followed this convention, with the "surname" being a derivation of the name of the founder of the dynasty. The only exception occurred during the union with Zerrikania, when the Zerrikanian naming structure was adopted due to the greater geopolitical weight of the matriarchy during its golden age.

It should be noted that this system is not homogeneous and varies depending on the ethnic group. In some cases, for example, the second name is the formal one rather than the first, or the first name is derived from the family founder or profession while the second is also derived, but from the place of origin.

Examples of Male Names

Agay, Ap, Bangko, Chador, Changlo, Chhewang, Chimmi, Chogyal, Chophel, Damcho, Dawa, Dechen, Dendup, Dopfu, Dorji, Dragpa, Drakpa, Dratshang, Druk, Drukpa, Gado, Gawa, Geley, Gembo, Gonpo, Gyaltshen, Gyeltshen, Jagar, Jampal, Jamphel, Jamyang, Jigme, Kado, Kalden, Karchung, Karma, Kelzang, Kezang, Khandu, Kuenley, Lekhi, Lekshey, Lhendup, Lobzang, Lotay, Lothey, Lungten, Namgay, Namgyal, Namkha, Nedup, Ngawang, Nidup, Nim, Nima, Norbu, Norphel, Nuedup, Nyinda, Om, Passang, Pelden, Pema, Penjor, Phajo, Phub, Phuntsho, Phurba, Rabgay, Rigzin, Rinchen, Rinzin, Samten, Sangay, Sangye, Sherab, Sherub, Singye, Sonam, Tandin, Tashi, Tempa, Tenpa, Tenzin, Tharchin, Thinley, Tobgay, Tshering, Tshewang, Tsultrim, Ugyen, Wangchuck, Wangdi, Wangyel, Yeshey, Yeshi, Yonten, Zangpo, Zilnon, Zurpo.

Examples of Female Names

Aum, Bhumo, Chandra, Chhimi, Choden, Choki, Choney, Chonyi, Dawa, Dechen, Deki, Dekyi, Dolkar, Dolma, Doma, Dorji, Dradul, Eden, Gawa, Geley, Ghalem, Gyem, Gyelmo, Jamyang, Jigme, Kalden, Karma, Kelzang, Kezang, Khandu, Kinley, Kuenley, Kunzang, Lekhi, Lekshey, Lhaden, Lhaki, Lhamo, Lhayang, Lhazom, Meto, Namgay, Namkha, Nedup, Ngawang, Nidup, Nima, Norbu, Norphel, Nyinda, Om, Paldon, Passang, Pelden, Pelmo, Pema, Pem, Phuntsho, Phurba, Rigzin, Rinchen, Rinzin, Samdrup, Samten, Sangay, Seldon, Selden, Sherab, Sherub, Singye, Sonam, Tandin, Tashi, Tayang, Tempa, Tenpa, Tenzin, Tharchin, Thinley, Thuji, Tobgay, Tselha, Tsherim, Tshering, Tshewang, Tsultrim, Ugyen, Wangchuck,

Wangmo, Wangyel, Yangchen, Yangdon, Yangki, Yangzom, Yeshey, Yeshi, Yonten, Zangmo, Zemo, Zimba, Zompa.

Examples of Gender-neutral Names

Chador, Chhimi, Chimmie, Choden, Choki, Choney, Chonyi, Chophel, Damcho, Dawa, Dechen, Dendup, Dorjee, Dorji, Gado, Gawa, Geley, Gembo, Gonpo, Gyaltsen, Gyeltshen, Jamyang, Jigme, Kado, Kalden, Karchung, Karma, Kelsang, Kelzang, Kezang, Khandu, Kinley, Kuenley, Kunzang, Leki, Lekshey, Lhendup, Lobzang, Lotay, Lothey, Lungten, Namgay, Namgyal, Namkha, Nedup, Ngawang, Nidup, Nim, Nima, Norbu, Norphel, Nuedup, Nyinda, Om, Paldon, Passang, Pelden, Pema, Penjor, Phajo, Phub, Phuntsho, Phurba, Rabgay, Rigzin, Rinchen, Rinzin, Samdrup, Samten, Sangay, Sangye, Seldon, Sherab, Sherub, Singye, Sonam, Tandin, Tashi, Tempa, Tenpa, Tenzin, Tharchin, Thinley, Thuji, Tobgay, Tselha, Tshering, Tsheten, Tshewang, Tsultrim, Ugyen, Wangchuck, Wangdi, Wangyel, Yeshey, Yeshi, Yonten, Zangpo, Zilnon, Zurpo.

Examples of Complete Names

Mostly Masculine and Unisex Names

Agay Dorji, Agay Lhendup, Agay Tenzin, Aum Pema, Aum Yangchen, Choe Rigzin, Choe Sangay, Choe Wangdi, Chophel Dendup, Chophel Gawa, Drat Rigzin, Drat Tshering, Dratshang Jigme, Dratshang Kelzang, Garpa Dawa, Garpa Penjor, Garpa Phuntsho, Garpa Samten, Garpa Tobgay, Gompa Jamyang, Gompa Kinley, Gompa Lobzang, Gompa Nima, Gyel Dendup, Gyel Namgyal, Gyel Pelden, Gyel Wangchuck, Jagar Phurba, Kuen Karma, Kuen Norbu, Kuen Rinzin, Kuen Zangpo, Lam Chogyal, Lam Dechen, Lam Dorji, Lam Sangye, Lam Tashi, Lam Yeshey, Nyen Kinley, Nyen Pasang, Nyen Rinchen, Pon Jagar, Pon Lothey, Pon Sangay, Pon Singye, Pon Tobgay, Shingpa Chhimi, Shingpa Dawa, Shingpa Dorji, Shingpa Kelzang, Shingpa Namgay, Shingpa Nidup, Shingpa Phub, Shingpa Phuntsho, Shingpa Sangay, Shingpa Tenzin, Shingpa Tshering, Shingpa Ugyen, Shingpa Wangchuck, Shingpa Yeshi, Shipa Chophel, Shipa Dendup, Shipa Gembo, Shipa Karma, Shipa Leki, Shipa Namkha, Shipa Ngawang, Shipa Nima, Shipa Penjor, Shipa Sonam, Shipa Tashi, Shipa Tempa, Shipa Thinley, Shipa Tshering, Shipa Wangdi, Thrin Jamyang, Thrin Sangye, Thrin Zilnon, Thrizur Gyeltshen, Thrizur Lotay, Thrizur Om, Thrizur Sonam, Tshongpa Dophu, Tshongpa Kezang, Tshongpa Norphel, Tshongpa Pema, Tshongpa Sangay, Tshongpa Sherub, Tshongpa Tandin, Tshongpa Wangdi, Zow

Chhimi, Zow Dragpa, Zow Jamphel, Zow Kuenley, Zow Lekshey, Zow Lungten, Zow Namgyal, Zow Passang, Zow Pelden, Zow Tashi.

Mostly Femenine and Unisex Names

Aum Bhumo, Aum Chhimi, Aum Deki, Aum Doma, Aum Lhamo, Aum Lhazom, Aum Meto, Aum Paldon, Aum Pema, Aum Selden, Aum Tashi, Aum Wangmo, Aum Yangzom, Aum Zangmo, Choki Lhamo, Choki Paldon, Choki Selden, Choki Yangzom, Garmo Dawa, Garmo Kinley, Garmo Passang, Garmo Pema, Garmo Sonam, Garmo Tashi, Lam Dechen, Lam Jigme, Lam Pema, Lam Sangay, Lam Tshering, Lham Bhumo, Lham Choden, Lham Deki, Lham Dolkar, Lham Dolma, Lham Paldon, Lham Selden, Lham Yangki, Lham Zimba, Lham Zompa, Nyen Kuenley, Nyen Meto, Nyen Sangay, Shimo Dechen, Shimo Dolkar, Shimo Karma, Shimo Leki, Shimo Namgay, Shimo Pema, Shimo Seldon, Shimo Sonam, Shimo Tashi, Shimo Tshering, Shingmo Chhimi, Shingmo Dawa, Shingmo Doma, Shingmo Kinley, Shingmo Kunzang, Shingmo Lhaki, Shingmo Om, Shingmo Pelmo, Shingmo Tenzin, Shingmo Thinley, Shingmo Yangdon, Tshongmo Choden, Tshongmo Deki, Tshongmo Kelzang, Tshongmo Lhamo, Tshongmo Pema, Tshongmo Rinchen, Tshongmo Sangay, Tshongmo Tashi, Tshongmo Wangmo, Tshongmo Yeshey, Yum Bhumo, Yum Choden, Yum Dechen, Yum Dolma, Yum Lhazom, Yum Pema, Yum Sonam, Yum Tashi, Yum Yangchen, Yum Zangmo, Zowmo Choki, Zowmo Gawa, Zowmo Karma, Zowmo Lhaki, Zowmo Meto, Zowmo Nim, Zowmo Paldon, Zowmo Pelmo, Zowmo Rigzin, Zowmo Selden, Zowmo Tenzin, Zowmo Thuji, Zowmo Tshering, Zowmo Wangmo, Zowmo Yangchen, Zowmo Yangzom, Zowmo Yeshi, Zowmo Zompa.

Extent

Buyan is a fairly large country, stretching across the vast mountain range that separates Bia Thin from the Dragon Sea, known in many of the cultures of the region simply as 城牆 [Siâⁿ-chhiông] (the Wall) or 長城 [Chhòng-sàng] (the Great Wall)

Fauna and Flora

The fauna and flora of Buyan are as varied as its climate, and one can find virtually everything there. The only notable differences are an abundance of mountain-range native subspecies originally stemming from Bia Thin, and a

great deal of endemic fauna and flora.

Much of this endemic life is, in fact, fauna and flora that once existed on the western coast but became extinct there, with these eastern remnants remaining isolated when the Korath region turned into a desert, preventing their passage back across the Old Continent.

Geography

As already mentioned, the country is characterized by the immense mountains that make up the range upon which it was founded. Almost the entire population lives in the valleys formed by this mountain chain, as they possess more favorable microclimates. The land is also notable for being the place where many of the rivers (or tributaries of rivers) of Bia Thin originate—another reason why people tend to settle in these valleys. Most of these rivers are deep enough to be navigable.

For this reason, in cultures bordering the country, Buyan is often referred to as 初生之地 [Cho Sang Zi Dei] (the Land of the First Birth), stemming from the belief that these mountains and their rivers were among the first things created in the world; or, setting religion aside, simply as 千河之地 [Chêng hô zi dê] (the Land of a Thousand Rivers), due to their sheer abundance.

Government and Administrative Division

Buyan does not possess a formal administrative division as such. Due to its orography, it consists instead of a series of city-states that are vassals to one located on the coast of the Dragon Sea, which rules under a feudal monarchy with very mild characteristics. This coastal city-state was the first to receive Zerrikanian technology and to subdue the others, and is known as Mutigdkarpo (Buyanese: *The White Pearl*).

The unifying elements of Buyan lie primarily in certain shared cultural traits that emerged as a result of increased interconnectivity following Mutigdkarpo's conquests, the technological advancements brought by Zerrikania, as well as in the later status of the ruling dynasty. This dynasty, whose rise was made possible by said technological superiority, is considered divine. According to Zerrikanian tradition, it is said to descend from a bronze dragon, while according to

Buyanese tradition, it descends from an oriental dragon known as Drüg-hangbā, this dynasty is referred locally as the Drüg gyalpo (Buyanese: *Those Who Bear the Mark of the Thunder Dragon*).

History

Very Ancient Times

Originally, what is today known as Bia Thin was separated from the Old Continent. However, over the course of millennia, it gradually drifted closer until their collision resulted in the enormous and vast mountain range where Buyan is currently located. In fact, it is believed that the impact was so violent that it caused a portion of the Old Continent to sink, giving rise to the Dragon Sea, and that its aftershocks generated the rift that would later become the fertile Zerrikanian canyon, which—according to the mythology of that neighboring land—gave birth to the Matriarchy.

Ancient Times

In ancient times, the first race to inhabit what is now modern-day Buyan were the miogo, who established a series of semi-subterranean cities by taking advantage of the natural caves found within the mountains. The earliest roads and constructions such as lighthouses, mountain ports, and dams originate with them. Eventually creating a network of semi-subterranean city-states (designed to protect themselves more easily from major threats) which competed among themselves for territory and resources.

The origin of the miogo is not known with certainty, but given that their morphology suggests descent from an animal adapted to plains environments, it is believed they came from what is now [Kilan-Tal](#). According to their own legends, they were expelled from their original homeland by the vrans, who subsequently claimed it as their own.

At some point during this period, the miogo are believed to have unified in order to defeat a series of major threats (most likely foreign neighboring forces), leading to the construction of the aforementioned non-subterranean infrastructure. After this unification, and likely due to the disappearance of those larger threats, they entered a period of decline that caused them to fragment into highly tribalized societies. As a result, by the time the Aen Hagde arrived in the region, the miogo

were eventually absorbed into the various elven kingdoms founded there, due to their weakened state. Nearly all of them underwent a process of “*elvenfication*” in the process.

The Aen Hagde Period

What the [dwarves](#) claim—that the elves did not know what lay beyond the east—is only a half-truth. The dwarves were referring exclusively to the elven groups with whom they had, at some point, interacted: the Aen Seidhe, the [Aen Elle](#) (until the latter departed to another universe), the [Aen Laöre](#), and the [Aen Nílfe](#). Other elven peoples, however, did know what lay further east. Some out of sheer necessity, such as the [Aen Manche](#) of the Korath Desert; others because they eventually expanded beyond the Fiery Mountains into the eastern and the far north steppes of Zerrikania, as did the [Aen Feainne](#); and others simply because they sought a quiet life without troubling anyone—such was the case of the Aen Hagde.

The Aen Hagde managed to settle in the Blue Mountains on the [Western Coast](#), being the last elven group to arrive during the Age of Migration and the first to leave, after witnessing the conflicts between their Seidhe cousins and the other races previously established there, such as dwarves, [gnomes](#), vrans, and bobolaks. It is worth noting that this departure did not occur before sufficient blood ties had been established for traits such as epicanthic folds to appear among the Seidhe, albeit not in a particularly common manner.

In addition to these conflicts, Hagde migration was likely also influenced by Feainne expansion. Their eventual arrival in Buyan seems to have been motivated simply by a desire to avoid conflict, which increasingly pushed them southward until they reached the region.

There, they founded—or more likely refounded—several kingdoms, establishing a symbiotic relationship (and, in a sense, rescuing them in the process) with the miogo who had previously settled the area. From this period stems part of the legends about mythical eastern kingdoms that survived long enough through oral transmission to reach Nordling ears, albeit heavily distorted in the process. The most famous among them is Bunian (or rather, Buyan), followed by Oponksoye (the original name likely being Opona, the elven name for the horse goddess [Epona](#)), Gorya (probably derived from the Elder Speech *Gloir*, meaning “*glory*”), among many others.

As for Seidhe ignorance of their eastern cousins, the most likely explanation is that prolonged conflicts with humans, and the resulting loss of elven knowledge

and sages, led to the eventual forgetting of their kin.

The Adoption of Agriculture

At some point between the founding of their kingdoms and the arrival of humans, the Aen Hagde became the first elves to adopt agriculture. This granted them a decisive advantage, preventing the rapid collapse that their cousins on the Western Coast would later suffer.

During this same period, the various Hagde kingdoms also launched colonizing expeditions beyond what would later be known as Buyan, allowing their presence to spread across much of the southern Far East. This presence was particularly notable in the [Tuyotuki Islands](#), but above all in the [Sundalaic Islands](#), where they would first receive the epithet by which they would become known among many eastern human cultures: the *Orang Bunian*, or *Hidden People*, a name given due to their tendency toward isolation and neutrality in the conflicts between human groups.

The Arrival of Humans

Unlike in other regions, humans did not appear in Buyan during the 230s Before the Resurrection according to the Nordling calendar—that is, with the [First Conjunction of the Spheres](#)—but rather in the 30s Before the Resurrection, two hundred years after the event. They arrived as tribal refugees fleeing the conquests of the 玉帝國 (Giok Dì Gok), which accounts for Buyan's great ethnic diversity. Additionally, their interactions with the Aen Hagde were peaceful, as the elves welcomed and assisted them. Human Buyan emerged simply because the elves' slower reproductive rate caused them to become a minority in Buyan by later periods.

This led to their kingdoms being inherited by humans—though not without becoming “*elvenficated*” in the process due to prior coexistence—which, given human nature, resulted in their fragmentation through conflict into city-states. This in turn produced the situation that preceded modern Buyan, as the passing centuries (quite literally) eroded much of the elven-built infrastructure. Beyond some surviving constructions, the main legacy of this period was Proto-Buyanese, which gave rise both to the new languages of the various ethnic groups and to the conlang that would later become Buyanese, once it was adopted as a common base for the creation of the already mentioned

constructed language.

Only a handful of Hagde kingdoms survived, having been refounded by elven supremacists during what became known simply as the Mobilization of the Old Blindness. Even so, their racism eventually faded, and they came to accept human populations within their borders. The most notable of these was Oponksoye, which shifted from being located in Buyan to settling on the coast of the Sea of Division.

Contact with Zerrikania

The 9th century marked the golden age of the Zerrikanian matriarchy, during which it expanded its borders even beyond their current extent.

It was during this period that Zerrikania came into contact with the people of the city-state of Mutigdkarpo, on the coast of the Dragon Sea, establishing a series of mutually beneficial trade relations that would prove crucial both for the matriarchy and for the birth of modern Buyan as such.

In exchange for dimeritium—something Zerrikania lacked entirely, and which was used for its anti-magical properties as a key weapon in the aforementioned expansion—the matriarchy offered the city-state more advanced military technology. This, in turn, allowed Mutigdkarpo to begin the process of forming a future unified state, in what would aptly be called the War of Wars (so named because the conquest of each city-state constituted a war in itself within a larger conflict).

However, not everything went smoothly. In exchange for better and increasingly powerful technology, Zerrikania demanded ever greater quantities of dimeritium. At some point, the mines began to run dry, forcing Mutigdkarpo, in order to complete its conquest, to offer itself as a vassal to Zerrikania. The matriarchy accepted this arrangement—but only temporarily. As the costs of war continued to rise, vassalage proved insufficient, and the relationship was hardened into full annexation, a move that Mutigdkarpo ultimately accepted given its own ambitions.

This process eventually culminated in the prince of Mutigdkarpo marrying the queen of Zerrikania, thus securing the union. This marked the beginning of the zerrikanization of the region and laid the foundations of modern Buyan.

The conquests came to an end around the mid-10th century, when Zerrikania attempted to expand beyond the mountain ranges that now define Buyan and

encountered its match in the Manku tribes of Bia Thin, whose unpredictable sabotage warfare brought the expansion to a halt.

Independence from Zerrikania

Buyan's independence from the Matriarchy ultimately took place toward the end of the 12th century, due to a combination of several factors. The most decisive of these was religious in nature, followed by economic causes, and finally social ones. The religious factor, however, had long been in gestation since the incorporation of the territory, and was in turn fueled by the economic and social aspects.

The social factor began around the mid-11th century, when a de facto policy was introduced within the Zerrikanian administration that treated the inhabitants of Buyan as third-class citizens, little more than labor to exploit the region's resources. This stemmed from persistent cultural differences, which endured despite the process of Zerrikanization. These differences only widened the gap between Zerrikania and Buyan in every respect, leading to an increase in regulations and taxation, and thus to growing resentment among the Buyanese toward the Matriarchy. They remained loyal only because the bloodlines of the Buyanese crown and the Zerrikanian royal family had become intertwined.

The economic factor emerged following the fall of the [School of the Manticore](#) during the Day of Fire in 1146. By the 1150s, with no witchers left to protect trade caravans, merchants were forced to hire more guards, increasing costs and, consequently, the prices of goods imported from Zerrikania. This, combined with Buyan's already diminished status, further aggravated social discontent.

All of this was ultimately compounded by the religious factor. Over the centuries, Buyan had gradually developed a more distinct form of dragon worship, strongly encouraged by the presence of the already-mentioned descendants of chromatic dragons—the [eastern dragons](#)—and by their more alien appearance and immense power, which deeply impressed humans. This inevitably led, by the 1160s, to the emergence of cults increasingly detached from official doctrine, which in turn gave rise to sects and eventually to radicalization.

These developments culminated in the Buyanese War of Independence, when the fanatical priest Pong Tobgay claimed to have received a command from one of the dragons—the Thunder Dragon—to liberate Buyan from the yoke of the *“apostate matriarchy that worships false dragons out of fear of extermination.”* He

then began traveling across the country preaching against Zerrikania, a campaign that proved successful due to a combination of the widespread exhaustion felt by the Buyanese and not so much his charisma as his relentless insistence.

By the 1170s, open war finally broke out, and it came to an end toward the close of the decade. This was due both to Zerrikania being drained of resources and to Pong Tobgay having found a sufficiently distant member of the royal family to once again separate the bloodlines and reestablish a distinct dynasty. Peace was signed in Mutigdkarpo, and Buyan finally became a fully independent country.

The Great Sacrifice

After gaining its independence, Buyan went through a period of relative economic prosperity, establishing deeper relations with neighboring Bia Thin and gradually restoring its relationship with Zerrikania, this time on equal footing. This period would later become known as the Years of Clear Days.

The Red Masks Rebellion

However, all things come to an end, and the Years of Clear Days were no exception. By the early 1280s, a combination of invasions by the empires of Melukka, Dukkar, and Khodû—which, despite being repelled, left severe consequences—bad crops, and a sharp rise in taxation that quickly became unpopular, pushed Buyan fully into turmoil. A military uprising broke out, known as the Red Masks Rebellion, led by three brothers sharing the same second name: Chalik Dreki, Norbu Dreki, and Tandin Dreki. They overthrew the monarchy and established a triumvirate with themselves at its head.

Thus, Buyan entered what would become known as the Years of Distrust or the Great Sacrifice, during which the population—as the period would later be aptly named—became deeply xenophobic and nearly autarkic, driven by fear of losing their nation to foreign powers. This state of affairs would eventually change with the arrival of Fabio Sachs' expedition to the Far East and his unexpected alliance with the local pirate Kai Yih, which brought an end to the rule of the triumvirate. By then, the regime had grown increasingly tyrannical and unhinged, operating under the premise of protecting the people from external danger.

The Expedition of Fabio Sachs

In late spring to early summer of 1283, the expedition led by Fabio Sachs arrived in Buyan with the intention—just as in the other lands previously visited—of establishing trade relations on behalf of the Crown of [Lyria & Rivia](#), while also confirming Buyan's existence to the people of the western coast after so many years of myths, legends, and highly exaggerated accounts.

However, due to the situation within the country and their status as foreigners, they were not well received. Upon the expeditionary group's initial contact with the people of Buyan, they were immediately attacked, subdued, captured, and brought before the country's justice system for judgment, solely on the basis of their foreign origin and their intention to establish a trade treaty. Driven by paranoia, the Buyanese believed that such a treaty would place them under the domination of another country—an outcome they were unwilling to accept after having endured so many hardships. The expedition remained imprisoned for a time in the city of Bhoatanta, one of the cities bordering Bia Thin and the new capital of Buyan following the rise of the triumvirate.

The expedition was spared an almost certain death thanks to two factors: bureaucracy, and the looting of the city carried out by the pirate Kai Yih, who ultimately took them as captives—either to swell the ranks of her pirate crew or to sell them at a high price as slaves due to their exotic appearance.

Fortunately for the expedition, neither outcome came to pass. One of its members, the [Griffin School witcher Putnam Pitch](#), managed—through a combination of charisma and sheer luck—to secure the group's release and to have Kai Yih and her people treat them as equals. The element of luck lay in the fact that one of the expedition's members, the mage Eberhatt of Rivia (also a lycanthrope), transformed while in captivity after failing to take his medication against lycanthropy, and that Putnam, together with the expedition's other witcher, Lukasz of the School of the Wolf, saved Yih's life before a transformed Eberhatt could have killed her.

After this, and beyond the brief but intense romantic relationship that developed between Yih and Pitch, the expedition gained Yih's favor to be taken wherever they wished, in exchange for a favor of their own: to take part in the guerrilla war Yih intended to wage to free her homeland from the tyranny of the brothers—being the very attack that had saved them the beginning of it. For both the promise of safe passage and to avoid future trouble with Yih, the expedition agreed.

Thus began what would be aptly named the War of the Rivers, so called because a large part of it was fought in naval engagements. Yih chose to elevate the guerrilla war to a new level by relocating to Bia Thin for greater safety, where she gathered a confederation of Buyanese pirates and pirates from neighboring countries who respected her. From there, she launched a series of coordinated raids and plundering attacks against several cities of Buyan. These actions ultimately, by demonstrating the “*incompetence*” of the Red Masks’ military apparatus—and thus of the triumvirate itself—sparked the Great Summer Rebellion, which would lead to the rise of a third dynasty in the Buyanese monarchy, one that would go on to become among the longest-lasting.

Regrettably, despite the aid they provided and the change of government, the expedition departed empty-handed as far as a trade treaty was concerned. They chose to head southeast instead, where Yih eventually left them, returning shortly after to her life of piracy, believing they would have greater success in that regard elsewhere.

14th Century

During the expansion of the Kilanti Empire (or Haaki Empire, as it would become known among the Nordlings), Buyan suffered an attempted conquest by the vast armies of the steppe peoples. However, a combination of its harsh orography and effective guerrilla warfare prevented this attempt from succeeding, forcing the Haakis to withdraw and redirect their efforts toward conquering parts of Bia Thin instead, before later turning their gaze toward the western coast of the Old Continent.

This defeat would prove to be a prelude to the empire’s eventual collapse decades later, after the hordes attempted to conquer the Northern Kingdoms and their leaders were slain at the Battle of Mahakam in September of 1350.

Language

The primary language of Buyan is Buyanese. It possesses as many para-dialects as there are ethnic groups within the country—that is, dialects on the verge of diverging into distinct languages, yet still mutually intelligible to a certain degree. This is due to the fact that Buyanese originated as a constructed language intended to serve as a lingua franca for the entire country, but it never fully displaced the preexisting languages, resulting in this outcome.

At one point, a Buyanese Zerrikanian Dialect was spoken during the union with Zerrikania, but beyond aristocratic circles and government officials, it never truly took hold. Once Buyan became independent, this dialect steadily lost relevance until it disappeared altogether, surviving only through a handful of loanwords of Zerrikanian origin.

In addition to Buyanese, several creoles and pidgins are spoken in port cities, particularly those mixing with the languages of Melukka and with Zerrikanian, due to the previously mentioned trade and historical connections.

Along the border with Bia Thin, various creoles and pidgins also emerge, though to a much lesser extent, as many Buyanese speak the lingua franca of Bia Thin for practical reasons—the former language of the 玉帝國 (Giok Dì Gok), or Jade Empire, known as 帝話 (Dìuê), or Imperial Speech.

Monsters

As is the case with its climate, fauna, and flora, the monsters of Buyan are extremely varied. Subterranean and semi-subterranean monsters abound, largely because they hid underground in order to better survive the chaos of both Conjunctions, allowing the strongest beings to destroy one another on the surface. Likewise, quasi-unknown aquatic creatures inhabit the Buyanese side of the Dragon Sea, an environment where dealing with them is particularly difficult.

Among those notable yet generally common to other parts of the Old Continent, one may find trolls in the form of magma troll and deep troll subspecies, shaelmaars in their dwarven shaelmaar variant, and drowners in the form of the muscular drowner.

Among the most notable monsters that are not commonly found elsewhere are the [lungonites](#); the rwabrugs (literally “goat-dragons”); and the druks, the eastern equivalents of western wyverns, slyzards, and forktails. These monsters, like their western cousins, are often mistaken by the uninformed for dragons—specifically, in their case, eastern dragons. Other unique monsters include the sengdandra, a being resembling a hybrid of a bear, a lion, and a tiger that inhabits the highest mountain regions; a female ogroid that reproduces through parthenogenesis known as the aumjomo; and a being not necessarily related to the roc, but at least similar in behavior, known as the khyung.

Non-humans

As in many other parts of the world, non-humans exist in Buyan. Their treatment, however, unlike in the distant Northern Kingdoms, is varied, depending on the degree of physical and mental closeness humans perceive with them.

The majority of the non-human population consists of Aen Feainne and Aen Hagde elven remnants, who are moderately tolerated due to their physical appearance, but not their mindset, and the miogo, a race related to svergs, gnomes, and dwarves, who suffer from the same issue as the Aen Hagde, but in reverse.

Yetis also exist in Buyan, but they are largely disregarded. Despite being intelligent and peaceful, their appearance and mentality are so alien that humans often attack them on sight.

Semszami

Beyond the populations already mentioned, including the [witchers](#) of the [School of the Lungonite](#), Buyan (and parts of Bia Thin) is also home to the semszami, or *mind-eaters*, as the term would be translated from Buyanese. They live hidden among the general population. They are a type of paravampire which evolved from cervids rather than chiropterans, as is the case with the various types of vampires. As their name and classification indicate (they resemble vampires but are not such, due to their non-chiropteran origin), they do not literally feed on the mind itself, but on cerebrospinal fluid.

In Buyan, semszami have effectively replaced both vampires and jiang shi, another type of paravampire (in this case, a pseudo-sentient leech that uses the bodies of the recently deceased to move, feed, and later—once the body has significantly degraded—as a breeding site until complete decomposition), becoming the dominant "vampire" presence in the region.

Witchers

Witchers, as mentioned before, once existed in Buyan: the members of the as well already mentioned, School of the Lungonite, located in the neighboring region of Tewo in Bia Thin. The school was founded by a splinter group from the School of the Manticore that moved further east, giving rise to both the [School of the Dragon](#) and the School of the Lungonite. Their departure was motivated both

by a desire to escape what they perceived as excessive control exerted by the Zerrikanian Crown over witchers, and by the belief held by many that Iwan had forgotten the true purpose behind their creation: not to protect merchant caravans and emissaries, but to slay monsters.

However, the school has been extinct for centuries, not due to an infamous pogrom, but because the numerous small border conflicts between the various states of Bia Thin gradually turned them into collateral damage. As a result, the srungskyob (guardians), as they were known locally, are little more than a romanticized, near-mythical memory of the past, their real historical existence having only been reaffirmed by members of their guild of foreign-origin.

Notable Locations

Cities

- Bhoatanta
- Kaman
- Mutigdkarpo
- Tibu
- Timpu

Mountains

- Haa Mountain
- Jakar Mountain

Lakes

- Buwal
- Muqana

Rivers

- Gangkar River

Villages

- Janak

- Nepa
- Patan
- Samdrup

Notable People

For the full list of known Buyanese, see Category:Buyanese.

Aristocracy

- Buyanese Monarchy
- Chalik Dreki
- Norbu Dreki
- Tandin Dreki

Criminals

- **Kai Yih**

Religion

Buyan's religion, due to the fact that it once belonged to Zerrikania, consists of the worship of dragons. There are, however, two notable differences which in fact led to a schism and to the country's independence from Zerrikania during the golden age of the matriarchy.

The first is that it is forbidden to build temples for dragons or to worship them within such structures. The second is that the Buyanese worship only the evolutionary branch of chromatic dragons known as the eastern dragons—the only ones they consider to be true divine dragons—most likely due to their more alien appearance and their broader range of abilities.

Image Credits

- *Buyan Coat of Arms* by Nano Banana Pro.
- *Kai Yih* by GPT5.2
- *Main Castes of Buyanese Society* by Nano Banana Pro.

Notes

- In the event that someone wished to turn Buyanese into a fully developed real conlang, its structure would be as follows: Celtic grammar and phonology; **Elder Speech** vocabulary adapted through a Tibetan lens; Celtified words derived from **Dzongkha**^[W]; loanwords originating from the **Zerrikanian expansion** as developed by **SchoolOfTheLycan**; Celtified **Proto-Dravidian**^[W] vocabulary; and finally, the **Latin Logographic Script**^[↗] created by Lourenço Menezes D'Almeida as the basis for its written form.

Trivia

- The main inspiration for the country is real-life **Buthan**^[W].
- The ethnic inspirations behind Buyan are primarily drawn from the **Lhop**^[W], **Bai**^[W], **Kaifeng**^[W], **Uyghur**^[W], **Monpa**^[W], **Sharchop**^[W], **Ngalop**^[W], **Layap**^[W], **Yi**^[W], and **Tibetan**^[W] peoples, alongside several **Austronesian peoples**^[W] such as the **Amis of Taiwan**^[W].
- The Muqana Lake is based in the **Lake Turkana**^[W].



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